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## The Anointed One

*Gospel of John, Part XXXIX*

John 12:1-11

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### I. Introduction (cf. 10:24; 11:27, 53)

John's purpose in writing is that *"you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name"* (20:31).

### II. The Lord's Anointed

What does the title, *"the Christ"*, mean? Most simply, *"the Christ"* means *"the \_\_\_\_\_ One."* The Christ is the One anointed by God to fulfill a specific office.

A. Prophet (1 Kgs 19:16; 1 Chr 16:22; Ps 105:15)

God spoke to pagan rulers *"saying, 'Do not touch My anointed ones, and do My \_\_\_\_\_ no harm."* Prophets were those who spoke for God.

B. Priest (Ex 28:41; 40:12-16; Lev 8:10-12)

\_\_\_\_\_ represented God to men and represented men to God. They offered sacrifices, announced forgiveness, pronounced blessings, and interceded for God's people. Because they occupied this important office, they were set apart to their ministry by anointing with oil. God commanded Moses, *"Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water. You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest. And you shall bring his sons and clothe them with tunics. You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations"* (Ex 40:12-16).

C. King (1 Sam 9:16; 10:1; 16:13; 24:6, 10; 1 Kgs 1:34, 39, 45; 2 Kgs 9:1-13)

The kings were God's anointed ones, consecrated to the ministry of rule. This is why David refused, all the while Saul was pursuing him, to take Saul's life. *"The Lord forbid that I should do this thing to my master, the Lord's \_\_\_\_\_, to stretch out my hand against him, seeing he is the anointed of the Lord"* (1 Sam 24:6).

*Q. 23. What offices doth Christ execute as our redeemer?*

*A. Christ, as our redeemer, executes the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.*

*Q. 24. How doth Christ execute the office of a prophet?*

*A. Christ executes the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.*

*Q. 25. How doth Christ execute the office of a priest?*

*A. Christ executes the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.*

*Q. 26. How doth Christ execute the office of a king?*

*A. Christ executes the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.*

### III. The Anointing by Mary

- A. Setting (1-2 cf. Mt 26:6-12; Mk 14:3-9)
- B. Anointing (3)
- C. Judas' Complaint (4-6)
- D. Jesus' Response (7-8)
- E. Many Believe (9-11)

### IV. Many Motivations

- A. Mary's Motive – Revealing her love & devotion

John's story highlights Mary's "credo", her confession of faith. Her actions declare, even as Martha's words had declared, *"Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."*

So what makes Jesus worthy of such devotion? Mary seems to have moved beyond the disciples. She had kept this ointment *for the day of Jesus' burial*. She penetrated to Jesus' priestly calling as the Christ.

- B. Judas' Motive – Veiling his covetousness (cf. Dt 15:7-11)

Oftentimes those who are most vocal in their defense of the \_\_\_\_\_ are charlatans who want to use poverty relief to line their own pockets. Beware that you not permit wicked people to take advantage of your concern for the poor to manipulate you into condemning those who are using their wealth in some way you judge extravagant.

Second, don't harden yourself to genuine poverty relief. Jesus states *the poor you shall always have among you*. Jesus is alluding to Deuteronomy 15:7-11:

*"If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother, but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs... You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand. For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'*

- C. John's Motive – Proclaiming Jesus' Identity and Calling

### V. Conclusion